Dedication

To the divine soul who took birth in modern India by the name of 'Pandit Shriram Sharma Acharya' & 'Mata Bhagwati Devi Sharma'. A man who brought the concept of 'Yug Nirmana' by Thought Revolution. Pujya Gurudev Pandit Shriram Sharma Acharya was a combination of Vyasa as publishers of Vedas, Vishwamitra who made gayatri available to the common man and Vasishta of our time who invested his 'tapobala' for the upliftment of humanity.

A small token of respect to Reverend Pujya Gurudev Pandit Shriram Sharma Acharya

Introduction

Upanishadas are the treasure of ancient Indian wisdom. The word ‘Upnishada’ is derived from sanskrit words ‘Up’ and ‘Nishada’ which means the knowledge which makes you closer to the divine Bramhan. Upanishads are called as the essence of Vedas, however after contemplating on these divine verses one can find a golden combination of Gyana, Bhakti and Karma Yoga in them.

Swami Vivekanand used to say that Upanishads are the powerhouse of divine energy. Many times he has even expressed his desire that the new generation of India must dive deep in the sea of Upnishads to find the the real pearls of knowledge. A knowledge which transcends the physical boundaries and liberates the soul.

Keeping this vision before me I collected these verses and translations of Vedic Scholars from

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I feel great pleasure and satisfaction by being an instrument of presenting these wisdom pearls of Ancient India to the present and future India.

Acknowledgement

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http://www.swargarohan.org

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- Rishi Aachaya

Some Verses are Translated by Vidyavachaspati V. Panoli

॥ माण्डुक्योपनिषत् ॥

॥ अथ माण्डुक्योपनिषत् ॥

ॐ इत्येतदक्षरमिद सर्वं तस्योपव्याख्यानं
भूतं भवद् भविष्यदिति सर्वमोङ्कार एव
यच्चान्यत् त्रिकालातीतं तदप्योङ्कार एव ॥ १॥

English Translation

1. All this is the letter Om. A vivid explanation of this (is begun). All that is past, present, and future is but Om. Whatever transcends the three periods of time, too, is Om.

सर्वं ह्येतद् ब्रह्मायमात्मा ब्रह्म सोऽयमात्मा चतुष्पात् ॥ २॥

English Translation

2. All this is certainly Brahman. This Self is Brahman. This Self, as such, is possessed of four quarters.

जागरितस्थानो बहिष्प्रज्ञः सप्ताङ्ग एकोनविंशतिमुखः स्थूल
भुग्वैश्वानरः प्रथमः पादः ॥ ३॥

English Translation

3. (The Self) seated in the waking state and called Vaisvanara who, possessed of the consciousness of the exterior, and seven limbs and nineteen mouths, enjoys the gross objects, is the first quarter.

स्वप्नस्थानोऽन्तः प्रज्ञाः सप्ताङ्ग एकोनविंशतिमुखः
प्रविविक्तभुक्तैजसो द्वितीयः पादः ॥ ४॥

English Translation

4. (The Self) seated in the state of dream and called Taijasa who, possessed of the consciousness of the interior, and seven limbs and nineteen mouths, enjoys the subtle objects, is the second quarter.

यत्र सुप्तो न कञ्चन कामं कामयते न कञ्चन स्वप्नं
पश्यति तत् सुषुप्तम् । सुषुप्तस्थान एकीभूतः प्रज्ञानघन
एवानन्दमयो ह्यानन्दभुक् चेतो मुखः प्राज्ञस्तृतीयः पादः ॥ ५॥

English Translation

Where the sleeper desires not a thing of enjoyment and sees not any dream, that state is deep sleep. (The Self) seated in the state of deep sleep and called Prajna, in

whom everything is unified, who is dense with consciousness, who is full of bliss, who is certainly the enjoyer of bliss, and who is the door to the knowledge (of the preceding two states), is the third quarter.

एष सर्वेश्वरः एष सर्वज्ञ एषोऽन्तर्याम्येष योनिः सर्वस्य प्रभवाप्ययौ हि भूतानाम् ॥ ६॥

English Translation

This is the Lord of all; this is omniscient; this is the in-dwelling controller (of all); this is the source and indeed the origin and dissolution of all beings.

नान्तःप्रज्ञं न बहिष्प्रज्ञं नोभयतःप्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम् । अदृष्टमव्यवहार्यमग्राह्यमलक्षणं अचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं प्रपञ्चोपशमं शान्तं शिवमद्वैतं चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥७॥

English Translation

The Fourth is thought of as that which is not conscious of the internal world, nor conscious of the external world, nor conscious of both the worlds, nor dense with

consciousness, nor simple consciousness, nor unconsciousness, which is unseen, actionless, incomprehensible, uninferable, unthinkable, indescribable, whose proof consists in the identity of the Self (in all states), in which all phenomena come to a cessation, and which is unchanging, auspicious, and non-dual. That is the Self; that is to be known.

सोऽयमात्माध्यक्षरमोङ्करोऽधिमात्रं पादा मात्रा मात्राश्च पादा अकार उकारो मकार इति ॥ ८॥

English Translation

That same Self, from the point of view of the syllable, is Om, and viewed from the stand point of the letters, the quarters are the letters, and the letters are the quarters. The letters are a, u and m.

जागरितस्थानो वैश्वानरोऽकारः प्रथमा मात्राऽऽप्तेरादिमत्त्वाद् वाऽऽप्नोति ह वै सर्वान् कामानादिश्च भवति य एवं वेद ॥ ९॥

English Translation

Vaisvanara seated in the waking state is the first letter a, owing to its all-pervasiveness or being the first. He who

knows thus verily accomplishes all longings and becomes the first.

स्वप्नस्थानस्तैजस उकारो द्वितीया मात्रोत्कर्षात्
उभयत्वाद्वोत्कर्षति ह वै ज्ञानसन्ततिं समानश्च भवति
नास्याब्रह्मवित्कुले भवति य एवं वेद ॥ १०॥

English Translation

Taijasa seated in the dream is u, the second letter (of Om), owing to the similarity of excellence or intermediate position. He who knows thus verily advances the bounds of his knowledge and becomes equal (to all) and none who is not a knower of Brahman is born in his family.

सुषुप्तस्थानः प्राज्ञो मकारस्तृतीया मात्रा मितेरपीतेर्वा
मिनोति ह वा इदं सर्वमपीतिश्च भवति य एवं वेद ॥ ११॥

English Translation

Prajna seated in the state of deep sleep is m, the third letter (of Om), because of his being the measure or the entity wherein all become absorbed. He who knows thus measures all this and absorbs all.

अमात्रश्चतुर्थोऽव्यवहार्यः प्रपञ्चोपशमः शिवोऽद्वैत
एवमोङ्कार आत्मैव संविशत्यात्मनाऽऽत्मानं य एवं वेद ॥ १२॥

English Translation

That which is without letters (parts) is the Fourth, beyond apprehension through ordinary means, the cessation of the phenomenal world, the auspicious and the non-dual. Thus Om is certainly the Self. He who knows thus enters the Self by the Self.

॥ इति माण्डुक्योपनिषत् समाप्ता ॥